

He acknowledged himself to be a member of the Holy Catholick Church, which he said was the Church of England, which Church he averred was for Doctrine and Discipline, (till the late sad reformation) more divine and Apostolicall then any other doctrine or Church in the world.

He made confession of his faith negatively, and affirmatively; negatively that he did abhor all Sects, Schismes, &c. in Religion: affirmatively, that as he did hold communion with, so he did love and honor all Christians, that lov'd the same Lord Jesus in sincerity.

That he did hope for salvation through the merits of Christ Jesus onely, although unto faith good works are necessary, not meritorious.

Touching the treasonable design wherewith he was charged, he said that he hoped that his Conversation had been such that none would imagine he should intermeddle in such an Action, and hoped that none were so uncharitable as to believe he had knowledg of that design.

He declared a particular abhorrency unto the firing of the City, professing that if he had known of such a design he should have been the first discoverer.

That he never saw the Marquesse of Ormond in his life. And touching the report of his being at *Bruges*, &c. He averred that he had not been 60. miles out of *London* these 3. yeares last past. That he knew the Names, but never saw the faces of Barrow nor Bishop, persons with whom he was charged to hold correspondency.

He remembered that his Highnesse told him he was like a flaming Torch in the midst of a sheaf of Corn: but said it was very uncharitably done of them that so irritated his Highnesse against him; but prayed the God of mercy to pardon and forgive them all.

Thus (but more largely) having spoken to the people, he told them he would after the manner of our Saviour, (who when he was to be taken from his Disciples, blessed them) pray for them, which he did accordingly for a good space with much earnestnesse and piety.

After this, he joyned in publick prayer with Dr. *Wild*, and Dr. *Westry*, he all the while lying flat upon his breast.

Then he addressed himself to private prayer, wherein he continued a certain time.

After this he prepared himself for the Block, and with a black Ribbon bound over his eyes, lying with his breast o're the Block. He prayed again for a short while. Then laid his neck upon the Block, and after some short and private Ejaculations, the Executioner (having notice that he was ready) at one blow severed his head from his body; which was also put into a Coffin, and conveyed away by his friends.

The confluence of people of all sorts to behold these Executions was very vast, the like to which hath not been observed.

F I N I S.

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F I N I S.



The true and exact  
**SPEECH**

And Prayer of  
 Doctor *JOHN HEWITT.*

UPON

the Scaffold on Tower-hill, immediately  
 before his Execution, June 8. 1658.

*Written for the satisfaction of his Friends.*



I Am now become a publick Spectacle to Men and Angels, and (I hope) God, who is Omniscent, is now beholding me with much pity, and great mercy and compassion; and the more, because I am now come to that end that his own Son came into the world to, To bear witness to the truth; he himself said, *For this end was I born, for this cause came I into the world, that I should bear witness to the Truth*: I was brought into the world (the Christian world) for to bear witness to the truth of the Gospel, as a common Christian; I was brought into the world (the Church) as a Minister of his blessed Word and Sacraments; [Blessed be his name for that great honor and dignity;] And I came into the world to dye more immediately for the testimony of J. E. S. U. S., which God hath now called me to. I came into this world (this Common-wealth) to be a member thereof, to bear witness to the Truths of the Customes, the Laws, the Liberties, and Priviledges thereof; So I am a member of the Common wealth: And it seems to me a strange thing, that in as much as we all plead for Liberty, and Priviledges, and I pleading for the Priviledges,

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ledges, the Laws, the Statutes, and the Customes of this Land, yet I should dye by those that should stand for the Lawes, the Statutes, and Priviledges, of the Land : And I am here beheld by those that plead for their Liberties, and I hope I am pitied, because I here give up my self willingly and freely to be a State-Martyr for the publick good; and I had rather dy many deaths my self, than betray my fellow-freemen to so many inconveniencies that they might be like to suffer by being subject to the wills of them that willed me to this death.

And it is worthy remembrance, that Mr. *Solicitor* having impeached me of Treason to the Commissioners of the Court against his Highnesse, I did often (when brought before those Commissioners) plead for the Liberties of the people of *England*, though I had no knowledge of the Law, yet I had instruction from those that were learned in the Law, and had severall Law-Cases and Presidents put into my hand, though not by them, and urged severall Law-Cases, and made my Appeal, First, for the Judicature that I was to be tryed by, Whether it were according to Law ? Whether it were according to the Act ? And whether it were according to the words of the said Act ? I did appeal to have the said Act argued by learned Lawyers on both sides, and then to be resolved by his Highnesse own Councell, which was denyed me, [This by the by] I pressing the Argument made a second Appeal that those Judges if they would give singly their severall Judgements that it was a just and lawfull Court of Judicature, I would answer to my Charge. I did make another Appeal to those that were his Highnesse's Councel, and pleaded against me, That if they would deliver it to me under their hands to be according to Law, I would then go on to plead and answer to the Charge. What was then said further, my spirits being faint, I had not say much, but only this, I was taken in three defaults upon formality of the Court. It seems it is a custome in all Courts, (which I did not know before) that if they answer not the third time speaking by the Clerk, that then they are guilty of three defaults, and proceeded against as mure. [I had no such knowledge of the Law.] So they found me guilty of those defaults; and when I would have pleaded, and resolved to begin to plead, I was taken from the Bar. I did the next day make my Petition to the Court in the Painted-Chamber, two Petitions were presented the same in effect; the former the Title was mistaken : Yet because the Title was mistaken, and no answer was given, therefore it was that another Petition was drawn up to the same effect, with a new Title given, (as I remember) presented by the Serjeants at Arms, and one writ it over in such haste, lest they should be drawn out of the Painted-Chamber into the Court, that I had not time to read it over, only I subscribed my name, and there was in the front of the Petition a word left out, but what the word was I know not; and this was taken so ill, as if I had put an affront and contempt on the Court; And it was thought they would



would have heard me plead; and then, because of that mistake, they sent word, I should have my answer when I came into the Court, and my answer was the sentence of condemnation. And therefore I pray with all my soul, that God would forgive all those that occasioned the charge to be drawn against me; to give such unjust things against me: I pray with all my soul, that God would forgive all those that upon so slender and small grounds adjudg'd me to die, taking advantage of such simple ignorance as I was in. And I had at the very beginning of my pleading engaged their Honors, no advantage should be taken against me to my prejudice, that in as much as I understood nothing of the Law: And having heard that a man in the nicity of the Law might be lost in the severity thereof meerly for speaking a word out of simple ignorance, I made it my prayer to them, that no advantage might be taken against me to the prejudice of my person: And there was to me a seeming consent; for the President told me, there should be no advantage taken against me: and upon these considerations I am afraid there was too great uncharitableness: But I pray God forgive them from the very bottom of my soul, and I desire that even those that shed my blood, may have the bowels of the God of Mercy shed for them.

And now having given you the occasion of my coming hither, it is fit I should give you somewhat as concerning my self, as I am a Christian, and as I am a Clergy-man. First, as I am a Christian, I thank God I was baptized to the Holy Church, so I was baptized to be a member of the holy Catholique Church, that is, the Church of *England*, which I dare say for purity of Doctrine, and orderly Discipline, til a sad reformation had spoiled the face of the Church, and made it a querie, whether it were a Church, or no? I say, It was more purely Divine and Apostolical, than any other Doctrine or Church in the Christian World, whether National, or Classial, or Congregational: And I must tel you, That as I am a member of this Church, so I am a member of the holy Catholique Church, and shall give a most just confession of my Faith, both negatively and affirmatively. Negatively, I am so a member of the Holy Catholique Church, that I abhor all Sects, Schisms, Sedition, and Tyrannie in Religion. Affirmatively so, That as I hold communion with, so I love and honour all Christians in the world, that love the same Lord JESUS in sincerity, and call on his Name, agreeing with those truths that are absolutely necessary and clearly demonstrated in the Word of God, both in the Old and New Testament, though in charity dissenting from some others that are not necessarie. And I, as I am thus a Christian, I hope for salvation through the merits of Christ Jesus, his blood I rely on, his merits I trust to for the salvation of my own soul: though to this Faith Good Works are necessarie, not meritorious in us, but onely made meritorious by Christ his death, by his all-sufficiencie, by his satisfaction, and his righteousness, they become meritorious, but in us they

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they are no other than as defiled Rags. And truly, as I am a member of the Church, so I told you, I was a member of this Community, and so pleaded for the Liberties and Priviledges thereof. I must now answer something I am aspersed withall in the world.

They talk of something of a Plot, and a Treasonable design, and that I had a great interest in the knowledge and practise thereof, and that, for the saving my life, I would have discovered and betrayed I cannot tell what. I hope my conversation hath not been such here in this Citie, where I have been a long time very well known, as to make one imagine I should intermeddle in such an action, and goe so contrary to the practise of my profession: and I hope there are none so uncharitable towards me, as to beleieve I had a knowledge of that designe.

Here I must come to particulars for a Plot, of having a design upon the Citie of *London*. for the firing of it. I so much tremble at the thought of the thing that should have been done, as they say, for the carrying on of such a design, (if my heart deceive me not) had I known it, I so much abhor the thing, I should have been the first discoverer of it: Nor ever had I correspondencie or meetings with such persons as would have carried on such a designe. It is said likewise, I entertained the Earl, the Marquess of *Ormond*: To my remembrance I never saw the face of that honourable person in my life. It is said, One Lords day I did preach at *Saint Gregories*, and the next Lords day I was at *Brussels* or *Bruges*, and kist the Kings hand, and brought I cannot tell what Orders and Instructions from him. This I shall say, For these three years last past together, I have not been sixty miles from this City of *London*, and I thinke it is somewhat further to either of those places, than threescore miles. It is said that I kept correspondencie with one *Mallory* and *Bishop*: They are persons I have heard of their names, but never saw their faces; and to my knowledge I doe not know they know me: nor doe I know them at all, but only as I have heard of their names. And whosoever else hath suggested such things against me, I know not.

His Highnesse was pleased to tell me, I was like a flaming Torch in the midst of a sheaf of Corn: He meaning, I being a publike Preacher, was able to set the Citie on fire by sedition and combustions, and promoting designs. Here trulie I doe say, and have is from many of those that are Judges of the High-Court, that upon examination of the busines they have not found me a medler at all in these affaires. And trulie I must needs say therefore, That it was a very uncharitable act in them (who ever they were) that brought such accusation against me, and irritated his Highnesse against me. I will not say it was malice, it might be zeal, but it was rash zeal which caused me to be sentenced to this place: The God of Mercy pardon and forgive them all. And truly, as I am a member of the Church, and as a member of the Community where on behalf I have been speaking, I cannot but doe as our Saviour himself did for his Disciples when he

was.



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was to be taken from them, he blessed them, and ascended up to heaven. My trust is, in the mercy of the Most High I shall not miscarry; and however my daies are shortned by this unexpected doom, and shall be brought untimely to the grave: I cannot goe without my prayers for a blessing upon all the people of this Land, and cannot but bless them all in the name of God, and beseech God to bless them in all their waies, and his blessing be upon them.

Let us pray.

**O** Most glorious Lord God, thou whose dwelling is so far above the highest heavens, that thou humblest thy self but to look upon the things that are in Heaven, and that are in Earth, and thou dost what oever thou wilt both in heaven, in earth, in the sea, and in all deep places. In thy hands are the hearts of all men, and thou turnest them which way soever thou wilt. O Lord! look in mercy and compassion, we beseech thee, on this great and numerous people of this Land: look upon them, O Lord! with an eye of pity, not with an eye of fury and indignation; O look not upon all those great and grievous sins that have provoked thee most justly to wrath and displeasure against us. Gracious God! who can stand in thy sight when thou art angry? when thou with rebuke dost correct man for sin, thou makest his beauty to consume away like as it were a Moth fretting a Garment. O Lord! thy indignation and wrath lies heavy upon us, and thou hast vexed us with scourges, thou hast made us a reproach and a by-word amongst our Neighbours, and the very Heathen laugh us to scorn. Oh that thou wouldest turn us again, O Lord God of hosts! that thou wouldest shew us the light of thy countenance, that we may behold it; that thou wouldest humble us for all those sins and grievous transgressions that are amongst us; for those Atheisms, for those infidelities, horrid Blasphemies, and Prophaneness, for those Sacriledges, for those Heresies, for those Schisms, Errors, and all those blindnesses of heart, pride, vain-glory, and hypocrisie; for that envy, hatred, and malice, and all uncharitableness, that hath set us one against another, that we are so dashed one against another, even to destroy each other; Ephraim against Manasseh, and Manasseh against Ephraim, and both against Judah. O Lord! we are like those Moabites and Ammonites, &c. ----- Thus thou hast done to us, O Lord! because we have rebelled against thee: O how greatly and grievously have we sinned against thee? yet for all this thou hast not requited us according to our ill deservings, for thou mightest have brought us to desolation and destruction: Fire might have come down from Heaven and destroyed us; our foreign Enemies, and the Enemies of thee, and thy Christ our Saviour, might have swallowed us up. What have we not deserved? Yet O the long-suffering, and patience, and goodness of our God! O Lord our God! we pray thee that thy patience and long-suffering might lead to repentance, that thou wouldest be pleased, thou who delightest not in the death of a sinner, but rather that he should turn from his sins and live, that thou wouldest turn us unto thee, O Lord! and we shall be turned: Draw us, and we shall run after thee: Draw us with the Cords of love, and by the bands

bands of loving kindnes, by the powerfull working of thy holy spirit in our souls, working contrition in our hearts, and a godly sorrow for all our sins, even a sorrow to repentance, and a repentance to salvation never to be repented of. Lord break these stony hearts of ours by the hammer of thy word, molifie them by the oyle of thy Grace, smite these rocky hearts of ours by the Rod of thy most gracious power, that we may shed forth rivers of tears for all the sins we have committed. O that thou wouldst make us grieve because we cannot grieve, and to weep, because we cannot weep enough: That thou wouldst humble us more and more in the true sight and sense of all our provocations against thee, and that thou wouldst be pleased in the blood of Jesus Christ to cleanse us from all our sins; Lord let his blood that speaks better things than that of Abel, cry louder in thine ears for mercy, then all those mischiefs and wickednesses that have been done amongst us for vengeance. O besprinkle our polluted, but penitent souls, in the blood of Jesus Christ, that we may be clean in thy sight, and that the light of thy countenance may shine upon us. Lord! be pleased to seal unto our souls the free pardon and forgiveness of all our sins; Say to each of our souls, and say that we may hear it, that thou art well pleased with us, and appeased towards us. Lord! doe thou by thy spirit assure our spirits, that we are thy children, and that thou art reconciled to us in the blood of Jesus Christ. To this end, O Lord! create in us new hearts, and renew right spirits within us: Cast us not away from thy presence, and take not thy holy spirit from us; but give us the comfort of thy help, and establish us with thy free spirit. Help us to live as thy redeemed ones, and (Lord!) let us not any longer by our wicked lives deny that most holy faith whereof our lips have so long time made profession, but let us that call in the name of the Lord JESUS, depart from iniquity, and hate every evil way. Help us to cast away all our transgressions, whereby we have transgressed, and make us new hearts. Carry us along through the Pilgrimage of this world, supplying us with all things needfull for us; thy grace alone is sufficient for us: Lord! let thy grace be assistant to us, to strengthen us against all the temptations of Satan, especially against those sins whereunto we are most prone, either by custome or constitution, or most easily provoked. O Lord, with what affliction soever thou shalt punish, doe not punish us with spirituall judgements and disersions. Give us not over to our own hearts lusts, to our vices, lewd, and corrupt affections. Give us not over to hardness and impenitency of heart, but make us sensible of the least sin, and give us thy grace to think no sin little committed against thee our God, but that we may be humbled for it, and repent of it, and reform it in our lives and conversations: And Lord! keep us from presumptuous sins, O let not them get the dominion over us, but keep us innocent from the great offence, O Lord our strength and our Redeemer. And Lord! sanctifie unto us all thy methods and proceedings with us, fitting us for all further tribulations and tryals whatsoever thou in thy divine pleasure shalt be pleased to impose upon us: Lord give us patience, constancy, resolution and fortitude to undergoe them, that though we walk through the valley of the shadow of death, we may fear none ill; knowing that thou, O Lord! art mercifull with us, and that with thy rod as well as with thy



thy staffe thou wilt support and comfort us; and that nothing shall be able to separate us from thy love which is in Jesus Christ our Lord.

And (gracious God!) we beseech thee be thou pleased to look mercifully and compassionately on thy holy Catholique Church, and grant that all they that doe confesse thy holy Name, may agree together in the truth of thy holy word, and live in unity and godly love. Thou hast promised, O Lord! The gates of hell shall not prevail against thy Church: Perform, we beseech thee, thy most gracious promises both to thy whole Church, and to that part of it which thou hast planted, and now afflicted in these sinfull Lands and Nations wherein we live. Arise, O Lord! and have mercy upon our Sion, for it is time that thou have mercy upon her; yea, the time is come, for thy servants thinke upon her stones, and it pitieth them to see her in the dust. Lord! maintaine thine own cause: Rescue the light of thy Truth from all those clouds of Errors and Heresies which doe so much obscure it, and let the light thereof in a free profession break forth and shine again among us, and that continually, even as long as the Sun and Moon endures.

To this end, O Lord, blesse us all, and blesse Him, the posterity---- which in Authority ought to rule over, and be above us: Blesse Him in His soul and in His body, in His Friends and in His Servants, and all His Relations: Guide Him by thy Counsell; prosper Him in all undertakings, granting Him a long, prosperous, & honourable life here upon earth, & that He may attain to a blessed life hereafter. And, gracious God! look mercifully upon all our Relations, and doe thou bring them to the light of thy Truth that are wandring and ready to fall. Confirm them in thy Truth that already stand: Shew some good token for good unto them, that they may rejoyce. O let thy good hand of providence be over them in all their wayes: And to all orders and degrees of men that be amongst us. Give religious hearts to them that now rule in Authority over us: Loyall hearts in their Subjects towards their Supreme: And loving hearts in all men to their Friends, and charitable hearts one towards another. And for the continuance of thy Gospel among us, restore in thy good time to their severall Places and Callings, and give Grace, O Heavenly Father! to all Bishops, Pastors and Curates, that they may both by their Life and Doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And Lord! blesse thy Church still with pastors after thine own heart, with a continual succession of faithfull and able men, that they may both by Life and Doctrine declare thy Truth, and never for fear or favour back-slide or depart from the same. And give them the assistance of thy Spirit that may enable them so to preach thy word, that may keep thy People upright in the midst of a corrupted and corrupt generation. And good Lord! blesse thy people every where with hearing ears, understanding hearts, consciencious souls, and obedient lives, especially those over whom I have had either lately or formerly a charge, that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in righteousness and holiness all the dayes of their lives.

And

And we beseech thee of thy goodness, O Lord! to comfort and succour all  
 those that in this transitory life be in trouble, for sorrow, need, sickness, or any  
 other adversity: Lord! help the helpless, comfort the comfortlesse, visit the  
 sick, relieve the oppressed, help them to right that suffer wrong, set them  
 at liberty that are in Prison, restore the banished, and of thy great mercy,  
 and in thy good time deliver all thy people out of their necessities: Lord! do  
 thou of thy great mercy fit us all for our latter end, for the hour of death and  
 the day of Judgement; and doe thou in the hour of death and at the day of  
 Judgement, from thy wrath and everlasting damnation, good Lord deliver  
 us, through the cross and passion of our Lord Jesus Christ.

In the meantime, O Lord! teach us to number our dayes, and every Mi-  
 nutes, that we may apply our hearts to true wisdom, that we may be wise un-  
 to salvation, that we may live soberly, godly and righteously in this pre-  
 sent world, denying all ungodliness and worldly lusts: Lord! teach us to  
 live, that we may not be afraid to die, and that we may so live that we  
 may be alwaies prepared to dye, that when death shall seize upon us it may  
 not surprise us, but that we may lift up our heads with joy, knowing that  
 our redemption draws nigh, and that we shall be for ever happy, being  
 assured that we shall come to the Felicitie of the chosen, and rejoice with the  
 gladness of the people: and give us such a fulnesse of thy holy Spirit that  
 may make us stedfast in this faith, and confirm us in this hope; indue us  
 with patience under thy afflicting hand, and we shall have a cheerefull resolution of  
 our selves to thy divine disposing, that so passing the pilgrimage of this  
 world, we may come to the Land of promise the heavenly Canaan, that we  
 may reign with thee in the world to come, through Jesus Christ our Lord; in  
 whose blessed Name and Words we further call upon thee, saying,

Our Father, &c.

Let thy mighty hand, and outstretched arme, O Lord! be the defence of  
 me and all other thy servant, thy mercy and loving kindness in Jesus Christ  
 our salvation, thy true and holy word instruction thy Grace and holy Spi-  
 rit our comfort and consolation, to the end, and in the end, through Je-  
 sus Christ our Lord, Amen.

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FINIS.

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BEHEADED

# Dr. John Hewytts Ghost

Pleading, yea crying for

## EXEMPLARIE JUSTICE

AGAINST

The Arbitrarie, Un-exampl'd Injustice of his late  
Judges, and Executioners in the New High-  
Commission, or Court of Justice, sitting in

WESTMINSTER-HALL.

Containing his Legal Plea, Demurrer, and Exceptions to their  
illegal Jurisdiction, Proceedings, and bloody Sentence against him;  
drawn up by Counsel, and left behinde him ready ingrossed; the  
Substance whereof he pleaded before them by word of mouth, and  
would have tendred them in writing in due form of Law, had he  
not discerned their peremptory Resolution to reject and over-rule,  
before they heard them read,

Gen. 3. 10. The voyce of thy brothers BLOOD CRIETH UNTO  
ME from the ground.

Exod. 21. 14. If a man come presumptuously upon his neighbour to slay  
him with guile, thou shalt take him from mine Altar, that he may die.

Pl. 94. 20, 21, 23. Shall the throne of Iniquity have fellowship with  
thee, which frameth mischief by a Law? They gather themselves to-  
gether against the soul of the righteous, and condemn the innocent  
blood: But the Lord shall bring upon them their own iniquity, and  
shall cut them off in their own wickedness: yea, the Lord our God  
shall cut them off.

Prov. 28. 17. A man that doth violence to the blood of any person,  
shall flee to the pit, Let no man stay him.

LONDON

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John  
Hawkins